

THE REHEARSAL.

1. The *Deposing Power* better in the *Pope* than in the *People*, if in the *People* they gave it to the *Pope*.
2. The *People* cannot *Re-assume* it, without *Altering* the *Constitution*: According to the *Doctrin* of the *Whiggs*.
3. The *Oath of Allegiance* *ABJURES* it, as *Impious*, *Heretical* and *Damnable*, either in *Pope* or *People*.
4. Why they *Swear* that *Oath* to be *Administred* by a *Lawfull Authority*.
5. The *Whigg-Puffs* Hang'd.
6. The *Observator* calls the due *Execution* of the *Law* (upon a *Presbyterian*) *Persecution*, *Oppression*, *Jacobitism*, *Popery* and *Atheism*.
7. But *Necessary* and *Just* against those of the *Episcopal Perswasion*.

WEDNESDAY, November 24. 1708.

Country-man. **H**Ave you any more to say, Master, as to the *Oath of Allegiance*, that it is not only against the *Deposing Power* in the *Pope*, but in the *People* too?

(1.) *Rehearsal*. I love not to stand alone, especially in *Ticklish points*. Therefore I will give you an *Authority* far better than *Mine*, That it were better to be *Allow'd* in the *Pope*, than in the *People*. Tho' that Sounds *Oddly* in *Old England*. But it was *Wrote* in *Scotland*, in the *Year* 1673. And you know, That since that time, *Tempora Mutantur, et nos Mutamur in Illis*. It was thus said then by the *Professor* of *Divinity* at *Glasgow*, in his *Vindication* of the *Church and State* of *Scotland*, p. 68, 69. *Less disorder may be apprehended from the pretensions of the Roman Bishops, than from those Maxims that put the Power of Judging and Controuling the Magistrate in the Peoples hands; which opens a Door to Endless Confusions, and indeed sets every Private Person upon the Throne, and Introduceth an Anarchy, which will never admit of Order or Remedy: Whereas those that have but one Pretender over them, cou'd more Easily deal with him, and more vigorously Resist him.*

But further, if it were ever in the *People*, it is *Run* from them into the *Pope*, for thus says the same *Excellent person*, in his *Sermon* upon the 30th of *January*, 1680, *Theresolving all Power in the People, was first taken up by the Assertors of the Pope's Deposing Power, for they Argu'd, that if it belong'd to the People, then the Pope Representing the Universal Church, all their Rights did Accrue to him, so*

that in their Names, he might Dispose of Crowns as he Pleas'd.

(2.) *Country-m.* Then I find 'tis as *Broad* as *Long*, for it must come to the *Pope* still! And can the *People* (after they turn *Protestant*) take their *Word* again, and *Alter* the *Constitution* they have once *Establish'd*? Then they may *Alter* every *Day*, and we can have no *Settl'd Constitution* at all! This is what you have often told me, That upon the *Foot* of the *People* ther can be no *Settlement*, but *Perpetual* and *Endless Revolutions*, as the *Caprice* or *Humour* of the *People*, or the *Designs* of *Leading-Men* among them, shall *Blow* them into *Ferment*, as *Winds* raise *Storms* in the *Sea*. For which *Reason*, you have *Search'd* into an *Higher* and *Fixt Rule* of *Government*, whose *Original* and *Obligation* is *Divine*. And (I bless *God*) it has stood the *Shock* of all its *Enemies*, and *Triumph'd* over them. A happy *Day* for *Britain*! And you have made it *Evident*, That this is *Infinitely* more for the *Good* and *Safety* of the *People*, than to have the *Power* left in their own *Hands*; which they never did, or *Ever* can make use of, but to *Worry* and *Devour* one another, as now in *Poland*. And you have shew'd, That the *Great End* for which *God* did *Institute Government*, was, To save the *People* out of their own *Hands*. Yet how do some now among *Us* *Labour* to have it *Plac'd* there, again! And may be see not the *Confusion* that would follow! *Nay*, *Feeling* will not do it, where *People* are given up. For you have *Convinc'd* me, That ther is *Witchcraft* in this *Sin*. We see it. *Poland* is yet

yet Fond of the Power of the People! And our Whiggs are Running after it as Fast as they Can! As they say, Men are most Earnest and Cuning, when they are Pursuing their own Ruin!

(3.) *Rehears.* Ther must be Witch-Craft in it (and of a more than ordinary Size) if Men will still Adhere to that Doctrine which they have Abjur'd, as Impious, Damnable, and Heretical, and which they Swear to Abhor and Detest from their Hearts! And in this Oath of Allegiance they say further, And all these things I do Plainly and Sincerely Acknowledge, and Swear, according to these Express Words by me Spoken; And according to the Plain and Common Sense and Understanding of the same Words; without any Equivocation, or Mental Evasion, or Secret Reservation whatsoever. And I do make this Recognition and Acknowledgement, Heartily, Willingly, and Truly, upon the Faith of a Christian. SO HELP ME GOD, &c

Country-m. Nay more, It is further Guarded yet: For it is said, And I do Believe and in my Conscience am Resolv'd, that neither the Pope, nor any Person whatsoever, hath Power to Absolve me of this Oath, or any Part thereof; Which I acknowledge by Good and Full Authority to be Lawfully Administred unto me; And do Renounce all Pardons and Dispensations to the Contrary. These are the Words of the Oath. But, Master, what is the Meaning of Swearing, That the Oath was Lawfully Administred, and by a Good and Full Authority?

(4.) *Rehears.* Because some Men think ther is no Obligation in an Oath, that is, not Lawfully Impos'd; And it cannot be Lawfully Impos'd, Unless it be done by a Good and Full Authority. Otherwise they think it is no more than an Oath Impos'd by High-Way-Men, all Force, and that it Obliges only to Repentance.

Country-m. And by this not only the Pope his Dispensing-Power, but likewise that of the People is Abjur'd, of any Person whatsoever. So that I cannot Dispense with my self from any Part of this Oath. Nothing can be stronger Guarded than this. All Starting-Holes are Stopt.

Rehears. And can any think, That the Law which Enjoin'd this Oath, did Allow of that same Doctrine (of Coercion and Deposing KINGS) which it here Abhors, Detests, and ABJURES, as Impious, Heretical and Damnable!

(5.) *Country-m.* You have Hang'd the Whigg-Puffs in your former Laws. And you have kept this Last, as a Mill-Stone, to tye about her Neck—

Rehears. But *Country-Man*, What is become of our Observer? He has forsaken my Company quite.

(6.) *Country-m.* He likes None of your Company, Master. He says you make him Mumble Thistles. He's got into Ireland, and is very Angry that the Act of Uniformity has laid hold of a Presbyterian Preacher there, who cou'd not keep within his Bounds in the North, but wou'd needs go and set up a Conventicle under my Lord Primar's Nose, in the very Town where his Palace stands. And in his of the 17 Instant, Num. 79. he calls putting the Law in Execution against this Man a Persecution, and Attacking the whole Party, not only in Ireland, but in Scotland, and in Silesia too. He brings them All into the Quarrel. He calls it Oppression, and putting a Note of Bastardy upon them. And no less than Jacobitism, Popery, and Atheism!

(7.) *Rehears.* This is a Respectful Treatment of the Government and the Laws! He wou'd have the Queen to Dispense with the Laws, and stop the Execution of the Law, in favour of one Single Presbyterian in Ireland; But not to Bate an Ace, or Hinder the Violence of the Kirk in Scotland, against the whole Body of the Episcopal Clergy there, all of whose Meeting-Houses they have shut up. And will not let it be Call'd Persecution, because it is according to Law! But more of this next time we Meet.

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